/11 cont./

*532 on the nose slightly in relief. The tattooing is cut in as a small circle. The apron is reproduced in bast. The necklaces on two are made of bast, on the third of cotton. All three wear cuffs of cotton thread, which is wound around the arm between two raised rolls of wax. Likewise, all three wear ear rods. The shapes are thus reproduced fairly proportionately. The fashioning of the chin, the arms and legs, hands and feet is particularly good. Gentle reminders of the schematic representation of the clay figures are found in the formation of the fat buttocks and the stomach plate.

Other human figures are a rider and a gourd figure.

The rider (Fig. 67 /see p. 51 /) is represented very true to life. On the horse the head and tail /12/ are depicted, the legs supplied by long sticks. The rider has long cylindrical arms and legs; hands and feet are lacking; the head is offset. The lower body and legs are wrapped with raw cotton as trousers. At his belt he carries a sword and revolver, in both arms the gun ready to fire, all fashioned in wax.

The gourd figure (Fig. 68 /see p. 51 /), which represents a youth, is formed in most peculiar fashion. The torso consists [824] of a small round gourd, on the top of which a well-fashioned wax head is placed. On the head are attached a topknot, a braid wound with red thread, ear rosettes, and necklaces of cotton thread. /Figs. 69 and 70 appear here./ 2/1

*532 I would like to add here the reproduction of masked dancers.
535 Masked dances resting on an animistic foundation take place
● [532] among the Karajá particularly in the rainy season (from October to April). Dance masks are used for this, and for the most part
[285] they represent animals. These masks are either plaited out of
[224] palm leaves and conceal the whole form of the dancer, or they
[233] consist of a cane cylinder with a brightly colored mosaic of feathers stuck on, which is put on the head. The face is concealed by a covering attached to the lower edge of the cylinder; a leaf covering is tied around the shoulders and hips, so that of the dancer only the feet and the hands with the dance rattle are

2/1 [see p. 21 -- Analyst]

/7 cont./

132 The life of the inhabitants is determined by the sharp division of the seasons. The rainless period lasts from May to the end of September, and farther north even until far into October. Then broad sandbanks (praias) are exposed everywhere, with the sun [22] beating down on them day after day. For the Indians this is the real period of river life. Fishing then governs all interests. With the beginning of November the rainy season has usually already set [133] in with strength; in December and January the river is highest, ten to twelve meters above the low level. From bank to bank, without interruption, a tremendous mass of water fills the bed, flooding the neighboring low plains for some distance.

136 Swarms of annoying insects, mosquitoes and pium /a very 221 small mosquito/, which are completely absent in the dry season, now fill the air. The Indian is forced to retreat to higher ground, where he then attends to cultivating the fields and, if need be, [22] hunts. Fishing can be carried on only in the lagoons at this time.

133 When the water lowers, bad fevers are not uncommon on the 164 middle Araguaia, where extensive swamps accompany the river.

Hordes. The Karaya of the Araguaia are divided into the 10 three large tribes of the Yavahẽ, Karayahi, and Šambioa, which [16] together may number about 4,000 persons. The first inhabit the [131] interior of the still completely unknown Bananal Island. We know [36] only this much about it, that in its northern part there is a large lake near which the three villages of the Yavahẽ are located. It has an outlet into the eastern arm (furo) of the Araguaia, at the mouth of which some of these savages were spoken to for the last 177 time in April, 1888. In the meantime no one has sought them out here, although they have indicated several times their desire to trade with the colonists. They badly need iron tools, which now come to them only rarely through the agency of the Karayahi. In the villages of the latter one sometimes meets some Yavahẽ. They do not like to leave their hiding place in large numbers, since they justifiably fear importing epidemic diseases.

361 The Karayahi live in 12-15 villages of various size on the west arm of the Araguaia in the region of the navigable stretch from S. José below the mouth of the Crixas to the region of S. Maria.

/189 cont./

about five years; it is inhabited by civilized Indians who prefer the advantages of civilization (tobacco, salt) to living together in the tribe.

Between the two hordes there is an intervening space of a six and a half days' boat-trip (calculated downstream). As the reason for the unhabited state of this intervening area the Indians told me that they lived here on the high banks only during the rainy season, that in the dry season only a few and poor sandbanks were exposed and there were a great many mosquitoes; two facts which I am able to confirm. As a transit area, however, it is busily used; on both the journey upstream and downstream I came across migratory villages here in both directions.

Thus we come to 23 fixed villages.

The size of the villages varies greatly. In the north horde there were villages with one to eight houses; altogether I counted about 80 houses, so that on the average there were five to six houses to a village. In the south horde there were villages with one to four houses. Altogether I counted about 20 houses, so that on the average there were two to three houses to a village. The number of houses in both hordes together is therefore only about 100.

The number of inhabitants likewise varies. There were:

	North Horde	Koru-mare's Village	South Horde	Total	Immi-grant Šavajé	Total
Men:						
Adults	114	–	27	141	3	144
Youths	57	–	15	72	1	73
Boys (1-12 years old)	141	–	28	169	1	170
Total	312	ca. 20	70	402	5	407
Women:						
Adults	164	–	38	202	7	209
Maidens	22	–	12	34	3	37
Girls (1-12 years old)	129	–	28	157	1	158
Total	315	ca. 20	78	413	11	424
Total for both sexes	627	ca. 40	148	815	16	831

/277 cont./

501 [509] The boat is pushed over shallow places; to get over exposed sandbanks extending crosswise, wooden rollers are laid down on which the boat is rolled across (Ill. 9).

There are no anchors for securing the boat; stones with plaiting around them serve only as anchors for the bottom tackle for turtles. The boats are easily pulled up on the bank, and the boat pole is stuck into the sand through the loop; this is the whole mooring.

[415] Half-gourds are used to scoop out the water that enters.

[532] [484] [211] I saw decorated boats only in Village No. 20. Here, on the inner wall of a boat, there were light-colored human figures; another boat had 36 notches on the edge, which were said to be the number of nights required for a journey to the Sambioá.

484 Such trips lasting for weeks are usually undertaken in a large company; often the entire village sets out in a great number of boats packed high. By themselves the Indians only make [249] journeys of one or two days. By way of /278/ provisions they take only a little with them: manioc, maize, and the cooking pot; the fish are caught on the way twice a day. Rower and helmsman change places daily on longer journeys, especially if only two men are traveling in the boat.

501 ● 132 Shipwrecks sometimes occur, especially while crossing the river in a storm. Such accidents, in which Indians lost their lives and of which several examples were recounted to me, are easily explainable in view of the high waves which storms create on the river and the narrow, low boats of the Indians. In fact, I myself with my boats (dugouts with one or two side planks set on them) was often forced to seek refuge from wind and waves for hours on high banks or on sandbanks.

The Indians endure bad weather on the journey rather simply. They quickly build themselves small sheltering walls out of poles and prepared palm leaves, which they always carry with them on longer journeys, or they pull the boat on land, turn it upside down, and lie down under it wrapped in their coverings beside a fire which they light in the center. They spend the worst nights of storm and rain in this manner.

/352 cont./

175 forced them to retreat, with a Savajé walking on either side of each Brazilian. When the steamer whistled upon departure, many Savajé, out of terror, leaped from their canoes into the river. In any case, from then on great fear prevailed among the Brazilian population concerning the more powerful Savajé.

361 [162] [131] 2. Dwelling sites. On the basis of my inquiries among the Karajá, the Savajé live in the interior of Bananal Island in three to five villages which are distributed over a long stretch of territory. The northernmost small village is said to lie in the interior, three to four days above the north end of Bananal Island. The main village lies, in the dry season, about eight days above the mouth of the Furo on a sandbank at the entrance of a brook (outlet of the inland lake?). In the middle of August it is moved into the interior. It is said to be very large, "like a city"; Pedro drew six rows, each with 20-25 houses, in the sand. The bachelors [346] are said to sleep in the mask house, located apart. Farther south, one to two days (?), one or two small villages lie in the interior [114] of Bananal. I visited one of them from Karajá Village No. 15, [489] from which it is located quite directly east. One reaches it by a well arranged route: after half a day's march, one comes to the Karajá village of Korumaré on a river. Either one travels up the river for one and a half days in a boat, describing a large arc to the south and east, or one walks for a day across the campo eastward to the harbor, from which it is another three to four hours' march to [162] the village. The village, which contains five houses with approximately 100-150 /Pl. 59 appears here/ /353/ inhabitants, lies on a lake; it is moved several times in the course of the dry season. [132] In the rainy season the entire region is inundated with water; apparently this lake then forms a part of the large lake that Fonseca mentions. I was unable to find out where the village is moved to during the rainy season. Finally, there is said to be a fifth small village still farther south, but the accounts about it vary.

131 162 101 361 166 This is the one branch of the Savajé. A second one lives near the south horde of the Karajá, and, indeed, in the two southernmost villages: Schischá and near Leopoldina. They migrated here in the last generation but one, for Chief Chico in

[Text continues on p. 312]

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

mas it was to me! How almost infinitely removed it was from the situations and environments of former Christmas days! I seemed to be a wanderer in a world wholly different from that which I had formerly known. The afternoon of Christmas day, we passed the principal mouth of the Rio das Mortes—a river with an uncanny name because of a sombre history. It takes its name, I believe, from the fact that a party of explorers, while navigating the Araguaya in canoes long ago, were slain here by the savages. It is a great river, though almost unknown to the world, and drains a vast region that is almost wholly unexplored. While passing the outlet of this mysterious river, a storm burst upon us, and our large canoe, becoming unmanageable, was finally driven ashore. Darkness closing in rapidly we prepared and ate our Christmas dinner in the wind and rain at the edge of the forest. We had no expectation that Santa Claus would penetrate the unknown, mysterious wildernesses that enveloped us to fill our stockings; though a few of our party did fear that the tiger might come to us for *his* Christmas dinner. So we all slept under a large tree close around the fire.

The next day, we visited a Karayá cemetery on top of a hill. As we entered the cemetery, I saw one of our Karayá canoe men, who had preceded us, standing over a nice watermelon that had grown there. I wondered why he did not eat it at once as they are fond of this fruit. But he would not touch it, nor would any of the Karayá, because it was a product of the cemetery, and intended, perhaps, as food for those who had gone to the shadow land. Two of our party did eat it, however, one of whom was myself. But I must acknowledge that it tasted unpleasantly like a Karayá smells. Our woman voyager declared that we had eaten the flesh of a defunct Karayá. Broken pottery was lying about in the cemetery together with skulls and other human bones; while sunk into the ground or standing on the surface were large clay urns containing the osseous remains of dead Karayá. Pumpkins also were growing in the cemetery as well as melons.